3: Czaplicka E-4 (no date) 1918 RL4 Turkic Peoples RL4

517 educated classes of the European countries, through
186 a stage of 'folklorization' and 'nationalization' due to
565 contact with the masses, who through their backwardness preserve more of their national traditions. Even the Revolution of the 'Young Turks' did not bring about the breakdown of the caste distinction, and it was, in fact, like all other events in the political history of the Osmanly, a mere imitation of the Western nations, rather than a spontaneous outbreak of national feeling
186 against imperialistic government. There is no doubt
517 that such a truly national movement did begin when some years before the Balkan War a literary attempt led by Ziya Bey, Ahmed Shinassy Bey, and Namyk Kemal Bey, was made to purify the Osmanly language from its Arabian and Persian admixture. It is noteworthy that two of those leaders, Ziya Bey (later Pasha) and Kemal Bey, when exiled from Turkey by Sultan Abd-ul-Aziz for their political ideas, found refuge in London. But, before their brilliant writings brought about any literary revival or social revolution, the movement was checked by the subsequent political action of the 'Young Turks', or strictly speaking by the Committee of Union and Progress (Ittikhad), after they successfully abolished the influence of the more sound rival group, the Committee of Unity and Freedom (Ittilaf). The Pan-Islamic propaganda—bound up as it is with the Arabic language and culture—when carried on by that party in non-Turkic Islamic countries, ran contrary to the attempts of the literary reformers to free themselves from foreign
● [648] culture. Meanwhile, the political and economic dependence on Germany imposed by the ruling classes on the Osmanly country did not favour the further development of linguistic and other internal reforms.

3: Czaplicka E-4 (no date) 1918 RL4 Turkic Peoples RL4

186 *energy to rise even higher.*'[1] It should be noted that the total number of the Turks is here exaggerated by some twenty million, and that the term 'nation' is used somewhat vaguely.

It is pretty certain that the several Turkic nations which the author has had the opportunity of meeting in Asia would be surprised if any one proposed to unite them in one local group on the ground of some remote tradition. Thus they would not understand any reason for a voluntary union, even with the Turks of European Russia, not to speak of still less known people. One cannot disregard the local national awakening of some of these groups, as for instance that of the progressive 'Young Sarts', or retrogressive Usbegs of Bokhara, or even the Kaizak solidarity which may develop into national feeling, but there is now no moral link which would unite these groups in opposition to a Democratic Russia. Apart from conquest, the only thing that would effectively bring them together would be identity of religion, language, and education, and some economic organization under which they would retain their lands, and be encouraged to a more progressive mode of life—not too rapidly introduced. Identity of religion does not exist at present, for within the Mahometan world—to say nothing of others—there are as many distinctions as among the Christians; nor do they know any common language except the Russian.

● 648 Since the Chinese and Russian Revolutions the confiscation of lands belonging to these Turkic natives is less likely to occur on the part of Russia[2] and China.

[1] Tekin Alp, *op. cit.*, Foreword, p. 5

000 [2] On June 25, 1916 (old style), there appeared a Ukaz from the

[For footnote, see category 116, p. 17 --- Analyst]

3: Czaplicka E-4 (no date) 1918 RL4 Turkic Peoples RL4

On the other hand, the Russian collapse has left the way open to the activity of the Pan-Turanian propagandists, who seem to have been successfully checked by the Revolution at its *first* stage—warmly greeted as it was in Siberia and Central Asia. The Second Revolution, with its Marxian spirit foreign to Asiatic people, had in this region adherents almost entirely composed of Russian colonists. It would seem that On June 25, 1916, (old style), there appeared a Ukaz from the Tsar calling all the male natives of the Caucasus, Turkestan, the Caspian Steppe country, Siberia, and the Astrakhan and Stavropol steppes, for service connected with the war, a proceeding contrary to the fundamental law relating to the native population, under which these natives were definitely exempt from any form of military service. This order came at a time when the natives were all occupied with the cotton-fields of Turkestan, the wheat-fields of Siberia, or with reindeer-breeding in the mountains. The President of the Mussulman Party of the Duma, K. B. Tevkeleff, made a vigorous protest to the then Prime Minister, M. Stürmer, against the coercive measures employed in calling up the natives. In spite of this, the ruthless behaviour and corrupt methods of the local administration of some parts of Turkestan brought about a rising of the population, especially of the Kara-Kirghis and the Sart. The most terrible conflicts occurred at Djizak in the Samarkand district, and in other parts of Semirechie, as a result of which the local administration confiscated all the land and property of the natives, took away forcibly all men of military age, and sent what remained of the population (about 20,000), chiefly women, to die of starvation in the bare mountain region. General Kuropatkin, then Governor-General of the country, decided that the shores of Lake Issyk-kul, the valley of the River Tekes and of the River Keben, and the eastern part of the River Chuya, were to be cleared of the Kara-Kirghis and colonized only by Russians. See the official publications, *Turkestan News*, No. 185, 1916, and *Semirechie District News*, Nos. 201–15, 1916. The question was brought before the Duma, and the Investigation Committee, guided by M. Kerensky, was sent to Semirechie and Samarkand. But it was only after the First Revolution, and by order of the Provisional Government, that the natives were allowed to return to their country.

648 ● 669 636 425 701 [669]